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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824 —BY SAMUEL MILLER, D. D. *Professor of Ecclesiastical History and Church Governmnt in the said Seminary.*

[Continued from page 564.]

4. Another argument in favour of Creeds publicly adopted and maintained, is, that THEY ARE FRIENDLY TO THE STUDY OF CHRISTIAN DOCTRINE, AND OF COURSE, TO THE PREVALENCE OF CHRISTIAN KNOWLEDGE.

It is a general principle of the enemies of Creeds, that all who profess to believe the Bible, ought without further inquiry, to unite; to maintain ecclesiastical communion; and to live together in peace. But is it not manifest, that the only way in which those who essentially differ from each other concerning the fundamental doctrines of the gospel, *can* live together in perfectly harmonious ecclessiastical fellowship, is by becoming indifferent to truth; in other words, by becoming persuaded that modes of faith are of little or no practical importance to the church, and are, therefore, not worth contending for; that clear and discriminating views of Christian doctrine are wholly unnecessary, and of little use in the formation of christian character? But in proportion as professing christians are indifferent to truth, will they not be apt to neglect the study of it? And if the study of it be generally neglected, will not gross and deplorable ignorance of it eventually and generally prevail? The fact is, when men love gospel truth well enough to study it with care, they will soon learn to estimate its value; and when they learn to estimate its value, they will soon be disposed to "contend for it," against its enemies, who are numerous in every age; and this will inevitably lead them to adopt and defend that "form of sound words" which they think they find in the sacred scriptures.

I would by no means, indeed, be understood to assert, that no heretics have ever been zealous in publishing and defending their corrupt opinions. The pages of ecclesiastical history abundantly show, that many of the advocates of error, both in ancient and modern times, have contended not only pertinaciously, but even fiercely, for their peculiar of doctrines. But my position is, that the enemies of all Creeds and Confessions usually assume a principle, which, if carried out to its legitimate consequences, would discourage all zeal in maintaining the peculiar doctrines of the gospel; that if all zeal in *maintaining* peculiar doctrines were laid aside, all ardour

and diligence in *studying* them would be likely to be laid aside also; and that, if this were the case, a state of things, more unfriendly to the growth and prevalence of Christian knowledge could scarcely be imagined. Look at the loose, vague, undecisive character of the preaching heard in nine tenths of the Unitarian and other latitudinarian pulpits in the United States, and, as I suppose, throughout christendom.

Their incessant cry is, "matters of opinion are between God, and a man's own conscience. No one else has a right to meddle with them." Hence, in pursuance of this maxim, they do, indeed, take care to meddle very little with the distinguishing doctrines of the gospel. We conjecture what their doctrinal opinions are, in general, not so much from what they say, as from what they do *not* say. And the truth is, that if this character of preaching was to become universal, all discriminating views of gospel-truth would, in thirty years, be banished from the church.

Then let the friends of orthodoxy be careful to present, and diligently to to keep before the eyes of one another, and the eye of the public, that "good confession" which they are commanded to "profess before many witnesses." If they fail to do this: if, under the guise of adherence to that great Protestant maxim, that THE BIBLE is the ONLY infallible rule of faith and manners,—(a precious all-important truth, which properly understood, cannot be too often repeated)—they speak and act as if all who profess to receive the Bible were standing upon equally solid and safe ground; if, in a word, they consider it as unnecessary, and even criminal, to select from the mass of scriptural truth, and to defend, as such, the fundamental doctrines of the gospel;—then, nothing short of miracle can prevent them from sinking into that coldness and sloth with respect to the study of doctrine, and finally into that deplorable "lack of knowledge" by which millions are constantly "destroyed."

5. It is an argument of no small weight in favour of Creeds, that THE EXPERIENCE OF ALL AGES HAS FOUND THEM INDISPENSABLY NECESSARY.

Even in the days of the apostles, when all their inspiration and all their miraculous powers, were insufficient to deter heretics from spreading their poison;—men, calling themselves christians, and professing to preach the religion of Christ, perverted his truth, and brought "another gospel," which He had not taught. In this exigency, how did the churches proceed? An inspired apostle directed them not to be contented with a general profession of belief in the religion of Christ on the part of those who came to them as christian teachers; but to *examine* and *try* them, and to ascertain whether their teaching were agreeable to the "form of sound words" which they had been taught by him: and he adds with awful solemnity—"If any man bring any other gospel unto you than that ye have received, let him be ACCURSED." Here was, in effect, an instance, and that by Divine warrant, of employing a CREED as a test of orthodoxy: that is, men making a general profession of christianity, are expressly directed by an inspired apostle, to be BROUGHT TO THE TEST, in WHAT SENSE THEY UNDERSTOOD THAT GOSPEL, of which in general terms, they declared their reception; and how they explained its leading doctrines. It would seem, indeed, that the Confession of Faith then required was very short and simple. This, the peculiar circumstances of the times, and the no less peculiar administration of the church, rendered entirely sufficient. Still, whether the Confession were long or short; whether it consisted of three articles or of thirty, the principle was the same.

In the *second* century, in the writings of *Irenæus*: and in the *third*, in the writings of *Tertullian*, *Origen*, *Cyprian*, *Gregory Thaumaturgus*, and *Lucian*, the martyr, we find a number of Creeds and Confessions, more formally drawn out, more minute, and more extensive than those of earlier date. They were intended to bear testimony against the various forms of error which had arisen; and plainly show that, as the arts and corruptions of heretics increased, the orthodox church found more attention to the adoption and maintenance of these formularies indispensably necessary.

In the *fourth* century, when the church was still more agitated by the prevalence of heresy, there was a still louder demand for accredited tests, by which the heretics were to be tried and detected. Of this demand there never was a more striking instance than in the Council of *Nice*, when the heresy of *Arius* was under the consideration of that farfamed assembly. When the Council entered on the examination of the subject, it was found extremely difficult to obtain from *Arius* any satisfactory explanation of his views. He was not only as ready as the most orthodox divine present, to profess that he believed the Bible; but he also declared himself willing to adopt, as his own, all the language of the scriptures, in detail, concerning the person and character of the blessed Redeemer. But when the members of the Council wished to ascertain IN WHAT SENSE HE UNDERSTOOD THIS LANGUAGE, he discovered a disposition to evade and equivocate, and actually, for a considerable time, baffled the attempts of the most ingenious of the orthodox to specify his errors, and to bring them to light. He declared that he was perfectly willing to employ the popular language on the subject in controversy; and wished to have it believed that he differed very little from the body of the church. Accordingly the orthodox went over the various titles of Christ plainly expressive of Divinity,—such as "God"—"the true God"—the "express image of God," &c.—to every one of which *Arius* and his followers most readily subscribed;—claiming a right, however to put their own construction on the scriptural titles in question. After employing much time and ingenuity in vain, in endeavouring to drag this artful chief from his lurking places, and to obtain from him an explanation of his views, the Council found it would be impossible to accomplish their object as long as they permitted him to intrench himself behind a mere general profession of belief in the Bible. They therefore, expressed, in their own language, what they supposed to be the doctrine of scripture concerning the Divinity of the Saviour; in other words, they drew up a CONFESSION OF FAITH on this subject, which they called upon *Arius* and his disciples to subscribe. This the heretics refused; and were thus virtually brought to the acknowledgement that they did not understand the scriptures as the rest of the Council understood them, and of course, that the charge against them was correct.

The same course was taken by all the pious WITNESSES OF THE TRUTH in the dark ages, when amidst the surrounding corruption, and desolation, they found themselves called upon to bear witness to the truth. They all professed their belief in the Bible, and their love to it; they constantly appealed to it, as the only infallible rule of faith and practice; and they studied it with incomparably more veneration and diligence than any of the errorists around them. This, all history plainly evinces. But at the same time they saw the futility of doing nothing more than proclaim in general, their adherence to the sacred volume. This would have been no *distinction*, and of course, no *testi-*

mony at all. They framed CREEDS, from time to time, as the exigencies of the church demanded, by means of which they were enabled to bear their testimony for God; to vindicate his truth; and to transmit the memorials of their fidelity to distant generations.—And finally at the glorious Reformation from Popery, by which the great Head of the church may be said again to have "set his people free," and the memory of which shall never die;—in drawing the line between "the precious and the vile," the friends of truth followed the same course. They, with one accord, formed their *Creeds and Confessions*, which served, at once, as a plea for the truth, and a barrier against heresy. And it is not, perhaps, too much to say, that the volume which contains the collection of these Creeds, is one of the most precious and imperishable monuments of the piety, wisdom, and zeal of the sixteenth century.

What, now is the inference from all this experience of the church of God, so universal and so uniform? It can not be misunderstood. It speaks volumes. When the friends of truth in all ages and situations, even those who were most tenacious of the rights of private judgment, and most happy in the enjoyment of christian liberty, have invariably found it necessary to resort to the adoption of Creeds, in order to ascertain for themselves, as a social body, and to communicate to others, for their benefit, THEIR SENSE OF THE HOLY SCRIPTURES:—we are naturally led to conclude, not only that the resort is neither so "unreasonable" nor so "baneful" as many would persuade us to believe; but that there is really no other practicable method of maintaining unity and purity in the church of Christ.

(*To be continued.*)

Fear.—Fear God, and thou hast nothing else to fear.

From the National Advocate.

THEOLOGICAL SEMINARY AT PRINCETON, N. J.

We are at a loss to account for what we have late discovered to be a fact—that after all the means which have been used to diffuse a knowledge of the Theological Seminary at Princeton, but little, comparatively, is known to the publick of its real state; especially of such details as are most important to be distinctly known, by those who wish to become members of the institution. We have, therefore, obtained from one of the professors of the Seminary the following statements; which we insert for the information of the publick generally, and for the benefit, in particular, of the youth who may have it in view to pursue their theological studies at Princeton.

Boarding.—As many of the students as choose it, are accommodated by the steward of the Seminary at a publick table.—The boarding at this table is $2 per week No student, however, is under any obligation to board with the steward. Boarding of a very decent and comfortable kind may be had at the houses of farmers in the neighbourhood of Princeton, at a price somewhat lower than is charged at the publick table. In a word, boarding may be had from $2 per week, down to $1 12 1 2 per week. A student, then, may procure boarding in or near the Seminary, at an expense of from $45 to $80 per annum, exclusive of vacations.

Other expenses.—Every student is required to pay a small sum toward what is called the "General Expense Fund." By this is meant a fund for warming, lighting, cleaning and repairing the *publick rooms* in the edifice, and for some other incidental expenses of a general nature. Those who occupy rooms in the publick edifice, pay $10 per a num to this fund; that is to say, $6, *in advance*, at the commencement of the winter session, and $4, in

advance, at the commencement of the summer session. Those who room out of the publick edifice, pay $9 per annum to the "General Expense Fund;"—viz. $6 at the commencement of the winter session, and $3 at the commencement of the summer session.—*Fire wood* may be had at an expense to each student of about $12; and *washing* for about the same sum:—and candles, stationary, and a variety of incidental expenses may amount to about $12 or $15 per annum. So that, on the whole, an economical student may board *in* the publick edifice of the Seminary, and defray the *necessary* expenses of *a year*, for about $130, or $140. Or, he may board *out* of the publick edifice, and defray the necessary expenses of *a year*, on the most economical plan, for about $100, or $110. These estimates, of course, include clothing, travelling expenses, books, and maintenance during vacations, which differ so much, according to the taste and habits of each individual, as not to admit of any definite general computation.

Testimonials.—The *testimonials* to be produced by every applicant for admission into the Seminary, are specified in the "Plan" of the Institution, in the following words:—"Every student applying for admission, shall produce satisfactory testimonials that he possesses good natural talents, and is of a prudent and discreet deportment; that he is in full communion with some regular church; that he has passed through a regular course of academical study; or, wanting this, he shall submit himself to an examination in regard to the branches of literature taught in such a course."

Students who have been received by presbyteries, and are on trial before them for licensure, on producing regular testimonials from such presbyteries, certifying these facts, and also certifying, that they have passed, to the satisfaction of the presbyteries, their trials on *college* studies—are admitted into the Seminary of course.

Vacations, time of Entering, &c.—The spring vacation commences on the Monday immediately preceding the third Thursday of May; and continues *six weeks*. The vacation in the autumn, commences on the Monday preceding the last Wednesday of September, and continues *six weeks*.—The winter vacation, or recess, of *two weeks*, is generally made to fall, as nearly as convenience will permit, about the *middle* of the winter session.

Students may enter the Seminary at any time;—but as a new class is always formed at the commencement of each winter session, which is early in November, and the course of instruction then begins, it is evident that those who mean to go through a complete course, will enter most advantageously in the fall. It is also highly important that students enter *punctually* at the beginning of the session. In studying the elements of several branches of knowledge, and especially of the *Hebrew* language, the student who enters a week, or even two or three days, behind the class which he joins, not only subjects his instructor to some inconvenience, but incurs himself a still more serious disadvantage. No student who means to avail himself of every privilege connected with this institution, ought ever to allow himself to be absent an hour after the commencement of any session, and especially of that in which he begins his connexion with the Seminary.

FOR THE LUMINARY.

The need of increased exertions of Bible Societies.—A few anecdotes extracted from an address by I. R to the Owen County (Ia.) Bible Society, July 26th, 1824.

Four or five years ago, I left Bibles at Bloomington, to be given to the needy. On my removing from M——

to this place (1822) I went to see a family in affliction, a few miles from my house. A well grown daughter was dead, and the mother was in an agony of grief. I called for their Bible. Alas! they had none. I advised them to borrow *now*, and buy *soon*. The man said he did not know where to borrow. He did not think there was one in the neighbourhood.

A neighbour was present, and the bereaved mother turned and asked her if they had one, and was told they had none! And yet this was in a populous part of the rich country near Lexington, (Indiana.) But could not such destitute people go away to the stores and buy Bibles if they desired to have them? Undoubtedly they could, but do they? Fill them with this desire, and they will never rest till they possess the Bible. Must we form and support Bible Societies, and procure Bibles for those who have no desire for them? Undoubtedly, that we may kindle that desire, and then supply it.

When a missionary once along the shores of Ontario, I found a poor aged mother of 8 children, whose heart had given up the world, learnt to cast its cares and hopes on Jesus, and to look to the Bible for direction and healing. But ah! she had no Bible in which to look—when I gave her a Bible, and told her it was her own, and procured by a Bible Society for her, and such as she—she exclaimed, "It is too much. 'The Bible, the whole Bible! dear sir, it is too much.' My heart has felt that this is a good work. It is good to "go about doing good," and giving to the destitute poor the blessed Bible.

The Bible Society's language is, "Seek and you shall find; knock and it shall be opened unto you." Truly it is a noble institution. It is one great land-mark of our national good and glory. O may we come and dwell forever with the God of the Bible, and all the friends of the Bible. Farewell.

MASSACHUSETTS PEACE SOCIETY.

This Society held its Ninth Anniversary on the evening of Dec. 25th, on which occasion an address was delivered by John Ware, M. D. from the conclusion of which we extract, with much approbation, the following paragraphs.

The intercourse of nations has too often exhibited a mournful spectacle to the eye of the philanthropist and the Christian. Those principles, which even among the most lawless of mankind it has been held dishonourable to violate in the private relations of life, have beee trampled upon without hesitation or shame. The very men, who would be indignant in their personal concerns, at the bare suspicion of treachery or duplicity—who would shudder at the thought of sheding human blood with their own hand—have been content as ministers and monarchs, coolly and deliberately, to build up a monument of glory, out of the the ruins of broken treaties, violated faith, and perjured vows, cemented with the blood of thousands.

But Christianity acknowledges no such partial distinctions. Its empire was intended to be, and it will be, universal. Nations as well as men, must at last submit to its benignant influence. The feeble-minded are sometimes inclined to despair, because it has existed so long, and so much yet remains undone—because men are still vicious and criminal and violent, and nations are still contentious and hostile. Let them reject a view so unjust and unworthy. Let them reflect, not upon what Christianity has not done, but upon what it has! It has almost given to the world the proudest virtues of our race—philanthropy and benevolence. It has almost created domestic life—for, where upon the face of the earth, in ancient or modern times, in the dwellings of civilized or of savage man, do we find the virtues of the

parent, the child, the brother, gathering around as they do around the fireside of the Christian! What has Christianity done for mankind!—What, I might almost ask, has it not done? Has it not civilized the savage—comforted the poor—bound up the broken hearted—softened human misery—elevated human virtue! Is it not striking from the limbs of the oppres sed African the fetters of his ignominious bondage? And shall we despair of its final triumph over all human guilt and wretchedness? It cannot be. The day will come, though our eyes see it not, nor our ears hear not of it, when its influence shall have become as extensive as the world—when its triumph shall be complete—when it shall succeed in establishing that which it was its principal object to inculcate—"peace on earth and good will towards men."

MEMOIRS OF

CATHARINE BROWN.

A little work, entitled "Memoirs of Catharine Brown, a Christian Indian of the Cherokee Nation, by Rufus Anderson, A. M. Assistant Secretary of the American Board of Commissioners for Foreign Missions," has just been published in Boston. The following extracts from this very interesting volume, with some variations, are from the N. Y. Observer.

Birth and Parentage.—Catharine Brown was born about the year 1800, near Willstown in the Cherokee country, about 50 miles south west of Brainerd.

Her moral Character.—A proof of her remarkable superiority in this respect over most of her countrywomen, was given during the war with the Creek Indians, when the army of the United States was stationed near her father's residence. "Once she even forsook her home, and fled into the wild forest to preserve herself unsullied." General Jackson, who commanded in the war with the Creeks, had a high opinion of her character. In conversation with a friend he remarked, "*She is a woman of Roman virtue, and above suspicion.*"

She joins the School at Brainerd.—Early in the Spring of 1817, the Missionaries of the American Board arrived in the Cherokee country, and soon after opened a school at Brainerd, then called Chickamaugah. Catharine joined the school on the 9th of July, of the same year. She is described at this time as comely in her features, of a blooming complexion, easy in her manners, modest, and prepossessing in her demeanour. She was vain and excessively fond of dress, wearing a profusion of ornaments in her ears.

Her Conversion.—Catharine had been in the school but a few months, before divine truth began to exert an influence upon her mind. This was manifested in an increased desire to become acquainted with the Christian religion, and in a greater sobriety of manners. While she was in this state of mind, the Rev. Elias Cornelius, then acting as an agent of the American Board, made his first visit to Brainerd. Under his preaching Catharine became deeply anxious for the welfare of her soul, and in the course of a few weeks she indulged a hope, that she had been pardoned and accepted, through the Lord Jesus Christ.

The reality of Catharine's conversion, was soon apparent, from the deep solicitude which she manifested for the eternal welfare of all with whom she was connected. Among the rest, the case of her brother David, then on the Arkansas river, was particularly interesting.

"One morning," says the memoir, "having retired to the neighbouring wood for devotion, she became so deeply engaged in prayer for this dear brother, that time passed insensibly, and she remained in her secret retreat,

till the sun was near setting. She had been favoured with unusual nearness of access to her heavenly Father, and returned home with an humble confidence that He would fully answer her prayers. After David had gone to New-England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude.

Catharine takes charge of a school at Creekpath.—She entered upon her labours early in June, 1820, and soon had the satisfaction of beholding her father, mother, a brother, and two or three sisters, unitedly seeking the pardon of their sins, and that peace, which the world giveth not. After a suitable trial, and due instruction, all these her relatives, with others of their countrymen, publicly professed faith in Christ, and were united to his visible Church.

Catharine continued connected with this school for three quarters of a year, after which, she relinquished it to Mr. and Mrs. Potter, and employed herself in the prosecution of higher studies, with a view so still greater usefulness among her people. In this way she was occupied until Feb 1823, when the disease which finally terminated her life, began to assume an alarming aspect.

Mr. Bascom visited her in company with Mr. Potter, and prescribed bleeding in the arm, which produced sensible relief. Mr. B. thus describes her appearance at this interview:

"I have rarely, if ever, seen a more lovely object for the pencil than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting with filial patience the welcome summons to the presence of her Lord."

"On the 23d, she seemed to have the most cheering evidence of her interest in the Lord Jesus. Thus she exclaimed—'Now I am ready to die. Oh, how delightful is the view of my Saviour! How happy shall I be when I arrive at my Father's house!

"On being asked, what would be her feelings, if it was the will of God she should live, she replied—'The Lord's will be done, and not mine. If I can promote his cause in any way, I am desirous to live. But if I am taken away, I hope my brother David will be useful in bringing our benighted nation to a knowledge of Jesus.' "

On the morning of July 17th, she was supposed to have commenced her last agonies, and Dr. Campbell was immediately called to her bedside.

"As death (said he) advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then—she closed them in the sleep of death.

"She expired without a groan or a struggle. Even those around the bed scarcely knew that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this lovely saint, in the arms of her Saviour, a little past six o'clock, on the morning of July 18th, 1823, aged 23 years.

Death-bed observations of Mr. Shepherd to young Ministers.

After observing to them their work was great and called for great seriousness, he told them three things. First, That the studying of every sermon cost him tears. Secondly, Before he preached any sermon he got good by it himself. Thirdly, He always went to the pulpit, as if he were to give up his account to his Master.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, MARCH 23, 1825.

DR. FISHBACK, AND TRANSYLVANIA UNIVERSITY:

Or The BAPTISTS *and* PRESIDENT HOLLEY.

Decipimur specie recti. HORACE.

We are deceived with a shew of rectitude.

We now pass to the third leading feature, in Dr. F's. communication, relative to the concerns of Transylvania University.—This is spread over several columns of the Newspaper.—It will be found condensed, with the connexion unbroken in the following extracts.

"At the meeting of the board in the subsequent March, as intimated by Philo Boon, I introduced a resolution, stating that it was expedient for the board to adopt and publish a plan of religious instruction to be given in Transylvania University. This was designed to remove the cause of complaint, to tranquillize the public mind and secure public confidence. The resolution past unanimously, and the Rev'd. George T. Chapman and myself were appointed a committee to report on the subject. We drew up the following report, and left a copy of it with President Holley some days previous to the meeting of the board in April, at which it was read.

"The committee appointed to report upon the expediency of adopting a plan, and of publishing it, relative to the religious instruction to be given in Transylvania University, report that the interests of the institution require both, and recommend for adoption and publication, the following:

"The Trustees of Transylvania University conceive it due to the public, to make the following declaration of their views and design, in relation to the religion to be taught and inculcated in the institution under their care.

"No religious principles or doctrines shall be taught in Transylvania University which are inconsistent with, or in opposition to the Scriptures contained in the Old and New Testaments, according to their plain and obvious meaning.

"It shall be the privilege of any person who may attend the public examination of the classes in the University, to inquire of the members thereof, whether there have been any violations of the above regulations and if any, by whom.

"The Chapel in the University shall be opened every Sabbath morning during the session, at nine o'clock, for public worship, at which the students shall attend.

"A Clergyman of the Episcopal, Presbyterian Baptist, and Methodist Episcopal churches, shall be respectfully requested to conduct the worship in rotation.

"The President may occasionally invite other ministers of any denomination, being in respectable standing to occupy the desk.

"JAMES FISHBACK.
GEORGE T. CHAPMAN."

I observed that a copy of this report had been left with the President. After I read the report to the board, before it was seconded, the President read the preamble and resolutions recommended by the Academical faculty to the board of of Trustees, which were designed to embrace the principles contained in the above report, and which after some amendments were adopted by the board.

After the board adjourned, in company with the Rev'd. Messrs. Light and Chapman, who were both members of the board, I told the President that I feared a failure of the plan adopted, upon one of two accounts only; each of which related to himself.—That either by remarks and criticisms on the discourses, he would disaffect the clergymen with the services, or by suggestions and observations in relation to the principles taught and inculcated, the labours of the clergymen would be rendered fruitless. Against both causes of apprehension he protested as groundless, and gave a warm assurance that the system had his most hearty approbation, and would be sincerely sustained and encouraged by him."

This was a last, and, like the former, an abortive effort at reform. It was acknowledged in its first stages, to

have been a plan of Dr. F's. devising, —and had for one of its leading objects the ejection of the President from the desk of the University chapel.—It states that the "interests of the Institution required the adoption and publication of a plan of religious instruction in it."—The plan proposed was to teach the *religion of the Bible*—the means were the preaching of the Gospel—the *stated* instruments, "clergymen of the Episcopal, Presbyterian, Baptist, and Methodist Episcopal churches, in rotation,"—though "the President might occasionally invite other ministers, of any denomination,—being in respectable standing, to occupy the Desk."—Here let it not be forgotten that, by the laws of the Institution, "It was the duty of the President, or in his absence, of one of the professors, to perform divine service, on every sabbath, at least once, in the chapel of the University." Hence it is apparent, that the tendency of this arrangement, and its distinct purpose, was to exclude the President from the religious instruction of the youth on the Sabbath day.

It is true, as stated in the preamble and resolutions of the Board of Trustees and the Academial Faculty on the subject, that "the President had been allowed at his own request, to omit the performance of this labor assigned to him" by the laws of the University; but whether *solely* on account of his "numerous duties"—as it is said, in the preamble, the following anecdote will determine.—While President Holley sustained the ministerial services of the Chapel, great and increasing dissatisfaction was expressed by the christians of the town, at the doctrines which he advanced. During this period, however, the number of students daily increased from abroad, so that the President's spirits were much exhilarated at the prospect before him. —On a certain occasion, being asked by a Professor of Transylvania University if their number *was still increasing*—"yes," he replied, "I am fattening on it daily.—If the increase continues so great much longer, I shall become quite unwieldy." "I will tell you a remedy for it, Doctor," replied the sarcastic fellow labourer, "you can *preach yourself down*."

It was soon discovered that this was the fact. He did rapidly *reduce* himself by his pulpit-efforts. It was therefore found expedient to be *too much engaged* to preach *statedly*.

Still the control of these services —and the power to resume them at his pleasure, remained with him. Dr. Fishback's plan of reform was a device to remove him from this control, and thus recal the alienated confidence of the christian community to the Institution.

It appears then in its first form to have been an amiable, but feeble attempt at a deliverance of the University from the President's religious errors. Perhaps the Doctor thought with Solon, that "*Athens would bear nothing better.*" It might have been forseen, (as the Doctor himself seems to have apprehended from the extract made above,) that six days of active effort and repeated instruction in error, would have rendered powerless in a great measure, the appeals of a single hour on the *seventh*—and that these appeals would be studiously diverted from their desired effect—just in the ratio of their gospel purity—and of their collision with those of the President.

Such then was the spirit and character of this plan, well-meaning, conciliatory—and though utterly inadequate to the end intended—yet consistent with the spirit which he had manifested at the several stages of his service in the Board.

But this plan of reform, halt at first, must be maimed and crippled, and sent back with the President's *improvements*—"lumine adempto;" or, to give

a free translation, like the poor man's horse, which one of our *western poets* has made immortal,

One eye out, the other blind,
Fore limbs lamed, deformed behind.

In confirmation of this, we refer the reader to the Preamble and Resolutions adopted by the Board and Faculty for the regulation of these rotatory services, and made public a year ago. There it will be found that the old covenant of the Jews, and the new covenant of the Christians, that the Roman Catholics, Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists, and all other sects—were united as "*representatives*" of their respective connections in this grand plan for teaching not letters merely, but *religion* itself; that "*all* the sects were included in this catholic measure"—and that "a *common religion* was to be taught, in which the enlighted and benevolent of all denominations harmonized," &c. Dr. F's. plan, which was designed to take the religious instruction of the Transylvania University from the President, and to unite christians in rescuing the youth from his influence—is converted by the President into a mean by which all the sects who should come into the measure, might be used to sustain him in the Institution, and all who refused might be crushed, by setting sister-sects and the public mind against them.

It was in this modified shape of the system that it was presented to the public, and *as such*, it was rejected by the Presbyterians.—Here we have always thought Dr. Fishback would have been most palpably correct in retiring from the Board—for though the general expressions of his reported plan were retained—it was diverted entirely from its original tendency, and a different direction given to the whole system of arrangements. It was *no longer his plan*, and the hope of reform by its means, perished amid its divers transmutations.

But if it should be said, we are not satisfied with these strictures—but desire in confirmation of them the testimony of facts, then a more striking commentary on their justness can scarely be imagined than that which is found in the following disclosure.

"When I delivered my second discourse, I addressed the students from the words of Christ recorded in John, 10, 37, 38. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works that ye may know and believe that the Father is in me and I in him."

My object in this discourse was to give a general idea of the nature of the proofs of the christian religion. I said nothing that was not derived from the *divine and supernatural works of Christ in establishing the doctrine of his divine nature, and his work of redemption*—the doctrine of the immortality of the soul, the resurrection of the body and a future judgment.

At the public examination which took place a short time after the discourse was delivered, in the same or the subsequent week, after President Holley had examined the senior class on the Philosophy of mind, I propounded a few questions to some of the members, to give variety to the occasion as well as to call forth a display of their attainments and ingenuity, and to test a little, some of the principles which were developed in the previous examination. I asked some questions which tended to involve in uncertainty the received doctrine that the mind acquires a notion or idea of God from the existence or phenomena of nature alone, and a knowledge of creation, and of the immortality of the soul, *without revelation*; and with a view of illustrating what I believe to be the scripture doctrine on these subjects, that it is *by faith* or through revelation that we know these things.

After I stopped my questions, the President commenced a course of examination, as he alleged to extricate the members from the difficulties in which they seemed to be involved. In the course of his questions and remarks, without any thing to call his attention to or to justify the allusion, that I could perceive, he pronounced, in the presence of the visitors attending the examination, and to all the

members of the different classes in the University present, with an elevated and emphatic tone of voice, "the discourse I had delivered the Sabbath before, was designed to establish a system of falsehood!" The observation was so unexpected that I was entirely confounded by it. I felt at once that I could not again preach consistently in the chapel, and expressed to Edmund Bullock, Esq. who sat by my side, and who is a member of the board of Trustees, that sentiment, and rose to leave the room. The President either observed, or was informed, that he had wounded my feelings, and followed me with much apparent emotion, and reiteratedly assured me that he did not design to offend me. This he repeated in subsequent conversations. It was some time before my mind was composed enough to think deliberately on the subject. I finally came to the conclusion that Dr. Holley's intention was not so much to outrage my feelings as to oppose the principles and doctrines inculcated in the discourse.

As far as the offence was a personal one, I found no difficulty in forgiving him. Two difficulties, however, still existed in my mind to preaching in the chapel again. The first was *in the right* that the President had assumed to condemn *any* discourse before the youth of the University, which was delivered under the resolution of the board, and in pursuance to its invitation—and the other was *in the actual employment of his influence* in destroying the credibility of the principles taught, in the minds of the youth, and in impairing the standing of the preacher in their eyes. It is probable the President has not treated the discourses of any other of the clergymen as he did mine.

After this occurrence it was with much difficulty that I obtained my own consent to appear two other Sabbaths in the chapel, and when there, I felt my liberty and usefulness destroyed and gone. And as I had no other religion to preach, or principles to inculcate, than those which had been publickly reprobated, I finally concluded that it was my duty to retire from the service, both as a member of the board of Trustees and as a preacher in the chapel.

What, we ask, could be more decisive evidence than this, that all *such* efforts to reform the college, were. on account of the President's influence and exertions, utterly in vain? What more deep and humiliating insult could have been offered to the feelings of an honest man, of a christian minister—of a member of the Board of Trustees *itself* —than thus publicly to denounce his ministerial services, and religious principles—acting too under an express provision —solemnly announced to the public by the President and Board—as their plan for "the equal distribution of the proper means and opportunities among the ministers of the various religious denominations," of instructing the youth committed to their care?—And all this in the face of a solemn pledge given by the President to this very man, in the presence of two witnesses, that he would never defeat the plan, by such an interference?

Who then could condemn that christian love of truth, and sacred regard of personal and public rights, which might here arise, if not to resist oppression, at least to fly from wanton violation? If in this case "resistance would have been no rebellion," surely retreat was no treachery.—We repeat, therefore, that if there be a ground of censure here, it is that Dr. F. did not *at once* retire from his seat in the Board—and close *at once* his services in the Chapel.

Such then seem to us to be the prominent points of Dr. F's communications on the subject of his effort at reform in the T. University.—It is known to the community that he and the writer of this article have never been identified, or even partially associated in our respective relations to the Transylvania University. We belong to different churches—entertain on many subjects, different views—and not unfrequently pursue different courses. —I am so far from feeling myself pledged to vindicate *his* errors—whatever they may be—that I am solemnly pledged to my Master to renounce *my*

own. And it is due to candour here to say, that in all these stages of his connexion with the Transylvania University I thought that he conceded *too much*, was satisfied with *too little*, and remained in it, and silent concerning it, *too long*. For these things the friends of the President highly approved and lauded his career; whereas his successive efforts at reform—his occasionally expressed and increasing dissatisfaction with the religious opinions and influence of the President; and especially his final abandonment of the Institution, for which we believe the whole christian world will commend him, are now marshalled against him, by those who but lately so much admired him, as a legion of death;—or in a word, their approbation and support of Dr. F. have been in the inverse ratio of his approximation to the duty of reforming and purging the institution.

Medical Commencement of Transylvania University.

On Monday the 14th instant the Degree of M. D. was confered on the following young gentlemen.

James Harris Bennett, *Missouri.*
Eli Bannister, *Mississippi.*
Hugh Bonner, *Ireland.*
Havilah Beardsley, *Ohio.*
Henry Eustis Curtis, *Alabama.*
Livingston Guthrie Criddle, *Tenn.*
Andrew Barry Crook, *S. Carolina.*
John Sayers Crockett, *Tennessee.*
William Patterson Chester, *Tenn.*
Elijah Coons, *Kentucky.*
Samuel Tribble Crews, *Kentucky.*
Samuel William Coombs, *Kentucky.*
George Washington Campbell, *Tenn.*
Israel Thompson Canby, *Indiana.*
John Adams Caldwell, *Kentucky.*
Samuel W. Dalton, *Kentucky.*
James Foster, *Virginia.*
William Fullerton, *Kentucky.*
Charles Glover Fisher, *Tennessee.*
Nelson Kelsoe Foster, *Virginia.*
Uriah Grigsby, *Alabama.*
Christopher Graham, *Kentucky.*
Benjamin H. Hawkins, *Tennessee.*
Benjamin Marion Howorth, *N. C.*
Jehu John, *Ohio.*
Davis Caldwell Knox, *Kentucky.*
John Kennedy, *S. Carolina.*
Carter Lee, *S. Carolina.*
Thomas Lyne, *Tennessee.*
Seaborn Jones Noble, *Georgia.*
Thomas Norvell, *Tennessee.*
Campbell Maddin, *Ireland.*
John Wesley Monett, *Mississippi.*
John W P. M'Gimsey, *Tennessee.*
Samuel T M'Adow, *Kentucky.*
Samuel Dickinson M'Cray, *Miss.*
Samuel Shaw Porter, *S Carolina.*
James Perkins, *Mississippi.*
John Breckinridge Payne, *Kentucky.*
William Wilson Roman, *Kentucky.*
Thomas Rivers, *Tennessee.*
William Short Ridgley, *Kentucky.*
John K. Ransone, *Virginia.*
William Martin Shreve, *Kentucky.*
Bennet Pemberton Sanders, *Kentucky.*
Levi Todd, *Alabama.*
James Taggart, *Ireland.*
Ambrose William Wake, *Kentucky.*
James Edmund Wyche, *Alabama.*
George Richard Wharton, *Alabama.*
William Wayland, *Ohio.*
Augustine Burkett Washington, *Ala.*
William Washington Whitney, *Ken.*
John Roretson Wilson, *Tennessee.*
Noah S. Webb, *Kentucky.*
Greed Taylor Woodson, *Virginia.*

HOLSTON ANNUAL CONFERENCE.

The Holston Annual Conference opened its first session at Knoxville, Tennessee, on the 27th of November, 1823. Bishop Robert R. Roberts presided, and Rev. John Tivis acted as Secretary. At this Conference six preachers were admitted into the travelling connexion, four were ordained Elders; fourteen were elected Deacons, ten of whom were ordained, the others being absent. The Methodist church within the bounds of this Conference contains 15,935 members, about 40 Itinerant preachers, and upwards of 100 local

preachers. There are none supernumary, nor none superannuated; nor have any died among the preachers of this Conference during the last year.

Zion's Herald.

Legacies of James Wills.—Mr. James Wills, a grocer, who died lately in Philadelphia, left $5,000 to the Friends' Asylum for Lunatics; $5,000 to the Magdalen Asylum; $1,000 to the Philadelphia Society for the establishment and support of charity schools; a valuable house to the Orphan Society; 2 houses to the Dispensaries; $500 to each of the five monthly meetings in Philadelphia; three legacies of $1000 each, four of $100 each, and an annuity of $100 to individuals; and the residue, valued at from $60,000 to $70,000 to the city of Philadelphia, for the establishment of a hospital, to be called *Wills' Hospital.* *N. Y. Observer.*

INDIAN CONVERTS.

The following is an extract from the Report of the Rev. Mr. STUART, Missionary among the Chickasaws at Monroe Station, under the patronage of the Synod of South-Carolina and Georgia.

"We would not forget to give glory to God for his unspeakable mercy in calling, as we hope, two of our neighbours out of darkness into his marvellous light, through our instrumentality. One of these is an Indian woman of mixed blood, whose husband is friendly to religion. Although her seriousness has been of long standing, it was not until lately that she obtained a hope in Christ. She has now applied herself with great diligence to letters. Having no Bible, we supplied her with one. This she makes her companion in her leisure moments. She is much concerned for the situation of her friends, particularly her husband and mother: is strict in her attendance on the private duties of religion. In short, her whole deportment is an ornament to the Christian name. The other is a younger and unmarried sister, who has been a scholar in our school since its commencement; but as she does not board with us, she is not included in our remarks respecting the children of the school. At an early period of our labours she gave evidence of concern for her soul, and has long been habitually engaged in prayer for an interest in the merits of the Redeemer. We expect these two persons to unite with our little church at the next communion. How unworthy are we of such distinguished favours! May these first fruits of our labours from among the Heathen be the beginning of a plentiful harvest! May many, of such as shall be saved, be daily added to the little band of Christian pilgrims collected in this Heathen country! We are not without hopes that our labours have been specially blest to others."

THE BIBLE DENOUNCED.

The Grand Seignior has issued a Firman prohibiting the introduction of Bibles into the Turkish dominions; and an Alleppo date, of August 12th, states that it had been sent to the Cadi of that city, who thereupon called together the chiefs of the several Christian communities, and commanded them to enjoin such of their brethren, as had any of "these books" in their possession, to deliver them up without delay. Up to that time, however, none had been delivered up. The Firman is believed to have been issued at the instance of the Roman Catholic Clergy: and very probably may occasion some embarrassment to our Palestine Missionaries. The language runs thus:—

"Know I have learnt that books, such as the Bible, Psalter, the Gospels, and the Epistles of the Apostles, have been printed in Europe, to the number of two or three thousand copies of each, together with a treatise in the Persian language, and that two or

three hundred copies of each kind, with four or five of the Persian treatise, have come to my capital—now, as it is my duty, entirely to prevent the arrival of such things in the empire under my government, you have to order these books back to Europe, and if such should in future arrive at the Custom house, to make a strict examination, and to take care that none of these books be sold in my capital. You will also see, that no Musselman obtains such books; and if there should be any copies of them, that they be taken away and thrown into the fire, to be consumed by it; and above all things let none of them be sold or bought in any country belonging to my empire." *Bost. Rec.*

HAYTIAN MISSION.

Rev. Mr. Pennington to the Domestic Secretary.

Port au Prince, Nov. 10th, 1824.

DEAR SIR,

After a passage of 18 days, we arrived safe in port; at which time all the passengers except one, who has since departed this life to give up his last account, enjoyed good health. We have great reason to praise God for the benevolence of the natives. But more especially for the great work of grace already begun in this city. We have one stated meeting, composed of no particular denomination, the doors of which are open to all Christians, and the house is generally crowded. On last sabbath, the 7th. inst. I preached a sermon to a very crowded house, from these words, "*Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*"—Galatians v. 1. Many of the natives attended with order and solemnity. But the emigrants generally settle in the country, which makes it necessary for me to remove also. In the course of next week, I expect to make a settlement with about 150 emigrants at the place called Port du Pae, on the property of Madame Granville, at which I shall have as much land as I shall be able to cultivate, together with the superintendence of a school connected with the Sabbath services.

Demerara.—Extract of a letter from Mr. Mortier, dated George Town, July 15, 1824.

"With regard to the work of God in town, we have abundant cause to be thankful and rejoice. We meet with no interruption either in our public or private assemblies. Our Chapel is filled on the Lord's Day, and generally so on Thursday evenings. From the sound Christian experience expressed in the Lovefeast last Sunday, and from the personal conversations I have with the members, as well as the general tenor of their conduct, I believe they are generally growing in the divine life. They are indeed grateful for the continuance of their religious privileges. Often do tears of gratitude accompany their prayers and praise to Almighty God." *Wesleyan Miss.*

REVIVALS OF RELIGION.

"Not having seen any account of the Revival recently commenced in Chillicothe, Ohio, I would inform you that I lately received a letter from a Christian friend in that place, dated 26th, Dec. 1824, stating in substance that a revival recently commenced in the congregation formerly under the care of the Rev. Mr. Wilson, which the writer believes to be more remarkable than ever was experienced there before. No particulars are given."

We learn that in Chillicothe, Ohio, the Lord has been pleased to pour out his Spirit in a wonderful and glorious manner. On the 19th of January there had been 118 persons added to the Methodist Society in that place since Conference; and the work was then progressing. *Zion's Herald.*

POETRY.

A MOTHER'S LOVE.

[*By Montgomery.*]

A MOTHER'S Love,—how sweet the name!
What is a Mother's love!
—A noble, pure, and tender flame,
Enkindled from above,
To bless a heart of earthly mould;
The warmest love that *can* grow cold;
This is a Mother's Love.

To bring a helpless babe to light,
Then while it lies forlorn,
To gaze upon that dearest sight,
And feel herself new-born,
In its existence lose her own,
And live and breathe in it alone;
This is a mother's Love.

Its weakness in her arms to bear;
To cherish on her breast,
Feed it from Love's own fountain there,
And lull it there to rest;
Then while it slumbers watch its breath,
As if to guard from instant death;
This is a Mother's Love.

To mark its growth from day to day,
Its opening charms admire,
Catch from its eye the earliest ray
Of intellectual fire;
To smile and listen while it talks,
And lend a finger when it walks;
This is a Mother's Love.

And can a Mother's Love grow cold?
Can she forget her boy?
His pleading innocence behold,
Nor weep for grief—for joy?
A Mother may forget her child,
While wolves devour it on the wild;
—Is *this* a Mother's Love?

Ten thousand voices answer "No!"
Ye clasp your babes and kiss;
Your bosoms yearn, your eyes o'erflow;
Yet ah! remember this;—
The infant, rear'd alone for earth,
May live, may die,—to curse his birth;
—Is *this* a Mother's Love?

A parent's heart may prove a snare;
The child she loves so well,
Her hand may lead, with gentlest care,
Down the smooth road to hell;
Nourish its frame,—destroy its mind;
Thus do the blind mislead the blind,
Even with a Mother's Love.

Blest infant! whom his mother taught
Early to seek the Lord,
And pour'd upon his dawning thought
The day-spring of the word;
This was the lesson to her son,
—Time is Eternity begun:
Behold that Mother's Love.

Blest Mother! who, in wisdom's path,
By her own parent trod,
Thus taught her son to flee the wrath,
And know the fear of God:
Ah! youth, like him enjoy your prime,
Begin eternity in time,
Taught by that Mother's Love.

That Mother's Love?—how sweet the name!
What *was* the Mother's Love!
—The noblest purest, tenderest flame,
That kindles from above
Within a heart of earthly mould,
As much of heaven as heart can hold,
Nor through eternity grows cold:
This was that Mother's Love.

THE CRUCIFIXION.

Imitated from the Italian of CRESCEMBINI.

[*By Montgomery.*]

I ASK'D the Heavens;—"What foe to God hath done
"This unexampled deed?"—The Heavens exclaim,
" 'Twas man: and we in horror snatch'd the sun
"From such a spectacle of guilt and shame."

I ask'd the Sea;—the Sea in fury boil'd,
And answer'd with his voice of storms,
—" 'Twas Man;
"My waves in panic at his crime recoil'd,
"Disclosed the abyss, and from the centre ran."

I ask'd the Earth;—the Earth replied aghast,
" 'Twas Man;—and such strange pangs my bosom rent,
"That still I groan and shudder at the past."
—To Man, gay, smiling thoughtless Man, I went,
And ask'd him next:—*He* turn'd a scornful eye,
Shook his proud head, and deign'd me no reply.